gion, and morals. Hence, it may sometimes happen that well disposed persons, not adverting to this circumstance, may make remarks on translations, and think them faulty, when the fault is in themselves. Finally, there are things in the sacred Scriptures, to express which no established terms are found in some heathen languages. When these occur, they must either be left untranslated, and the bare sounds given, or a new mode of expression employed, both of which are uncouth; and when a disaffected Christian or heathen happens to meet with these, it is ten to one if he does not condemn the whole book. I would be the last, Mr. Editor, to stand up for the faults of translations, or to assert the perfection of any of them, or to argue that farther attempts to render them smooth and even elegant, should not be made. I think, however, that an attentive consideration of the particulars which have been specified above, would tend both to show the arduous nature of the translator's labor, and to check the presumption of ignorant or inconsiderate men. As for those critics who are personally ignorant of the language of any version on which they remark, I will allow them to exult in their discoveries."

ART. II. *'Rest for thee in heaven,'—an ode in five stanzas, with remarks respecting forgetfulness of that rest, and a picture of human life.*

FROM a friend in Macao the following stanzas have been sent to us, with a request that they may appear in the Repository. We have much pleasure in giving them a place in our pages, not only for their intrinsic value, but because they point us—'poor travelers on life's pilgrimage dreary'—to that glorious rest, of which all are so forgetful, so neglectful. Our readers will not expect us to pause here to write for them a lecture, yet surely we may, *en passant*, give expression to the most ardent desires that, when the toils of life are ended and these busy, bustling scenes are closed, they may enter into that rest 'which remaineth for the people of God:' nay, far more than this should every heart desire; because, though 'few and evil are our days' on earth, it is only in this 'inch or two of time,' that the spirit can be prepared for the rest above. Thanks be to God that he has given us the means and abundant opportunity for making this preparation. Everlasting thanks to our heavenly Father, that for our example "he rested on the seventh day from all his works," and bade his people 'remember it and keep it holy;' and in apocalyptic vision sealed it with the appellation of the 'Lord's day,' that to the end of time it might stand a perpetual memorial of his goodness, and an emblem of

that heavenly rest which he has promised to all his faithful children. Beyond all controversy, these earthly Sabbaths are designed by our Maker to fit us for rest in heaven: the former are an antepast of the latter; and our preparation for the one will be according to our improvement of the other. Reader, let but these earthly Sabbaths be rightly improved and become thy delight, and then with emphasis may be addressed to thee the words of the following stanzas.

"Should sorrow o'er thy brow
Its darkened shadows fling,
And hopes that cheer thee now
Die in their early spring;
Should pleasure at its birth
Fade like the hues of even,
Then turn away from earth,
There's rest for thee in heaven.

"If ever life shall seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day;
If like the weary dove
O'er boundless oceans driven,
Raise thou thine eyes above,
There's rest for thee in heaven.

"But oh! if thornless flowers
Throughout thy pathway bloom,
And gaily fleet the hours,
Unstained by earthly gloom;
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in heaven.

"When sickness pales thy cheek
And dims thy lustrous eye,
And pulses low and weak
Tell of a time to die;
Sweet hope shall whisper then,
'Though thou from earth be riven,
There's bliss beyond thy ken,
There's *rest* for thee in *Heaven*.'"

As a counterpart to this description of that bright world above, where sin, sorrow, and death, come not, and where holiness, joy, and glory, shall be perpetual, we subjoin the following 'picture of human life,' from the pen of J. Montgomery.

"What is this mystery of human life?
In rude or civilized society
Alike, a pilgrim's progress through this world
To that which is to come, by the same stages;
With infinite diversity of fortune
To each distinct adventurer by the way!

Life is the transmigration of the soul
Through various bodies, various states of being,
New manners, passions, tastes, pursuits in each;
In nothing, save in consciousness, the same:
Infancy, adolescence, manhood, age,
Are always moving onward, always losing
Themselves in one another, lost at length,
Like undulations, on the strand of death.
The sage of threescore years and ten looks back,
With many a pang of lingering tenderness,
And many a shuddering conscience-fit, on what
He hath been, is not, and cannot be again:
Nor trembles less with fear and hope, to think
What he is now, but cannot long continue,
And what he must be through uncounted ages.
The Child;—we know no more of happy childhood
Than happy childhood knows of wretched age:
And all our dreams of its felicity
Are incoherent as its own crude visions;
We but begin to live from that fine point
Which memory dwells on; with the morning star
The earliest note we heard the cuckoo sing,
Or the first daisy that we ever plucked,
When thoughts themselves were stars, and birds, and flowers,
Pure brilliance, simplest music, wild perfume.
Thenceforward mark the metamorphoses!
The Boy, the Girl;—when all was joy, hope, promise;
Yet who would be a boy, a girl, again,
To bear the yoke, to long for liberty,
And dream of what will never come to pass?
The Youth, the Maiden;—living but for love;
Yet learning soon that life has other cares,
And joys less rapturous, but more enduring.
The Woman;—in her offspring multiplied;
A tree of life, whose glory is her branches,
Beneath whose shadow, she (both root and stem)
Delights to dwell in meek obscurity,
That they may be the pleasure of beholders.
The Man;—as father of a progeny,
Whose birth requires his death to make them room,
Yet in whose lives he feels his resurrection,
And grows immortal in his children's children.
Then the gray Elder;—leaning on his staff,
And bowed beneath the weight of years that steal
Upon him with the secrecy of sleep,
(No snow falls lighter than the snow of age,
None with such subtlety benumbs the frame;)
Till he forgets sensation, and lies down
Dead in the lap of his primeval mother;
She throws a shroud of turf and flowers around him,
Then calls the worms, and bids them do their office.
'Man giveth up the ghost, and where is he?'"

ART. III. *Voyage of the Huron: rounds the promontory of Shantung; transactions in the harbor of Weihae wei, of Keshan so, on the south side of the promontory, at Shanghae, at the Chusan group, at the Nanjeih (Lamyet) islands, and in Tungshan (Tangsoa) bay.*

[WE have now to record another expedition along the coast of China. The London Missionary Society, incited by the urgent calls of Dr. Morrison for the dissemination of the bread of life among the millions of this empire—the last, but perhaps not the least, of his efforts to benefit this people—and animated by the prospect of a free communication with the people of this country, a prospect opened by the voyages of Mr. Gutzlaff, determined to send one of their missionaries upon this service. The Rev. W. H. Medhurst, who has devoted the last eighteen years of his life to the Chinese mission in Batavia and other places in the Indian Archipelago, came to China in June last, with the intention of carrying into execution the wishes of the Society. Having made known his object to his friends here, but finding no vessel suited to his purpose, he was on the point of relinquishing his design, when the American brig Huron arrived from the United States, chartered to an American house, who cordially seconded his views, and he succeeded in arranging for the use of the vessel for three months. The brig, of 211 tons, was commanded by captain Thomas Winsor, manned with twelve hands, and armed with two guns and a few swivels. Including Mr. Medhurst and Mr. Stevens, they were in all only eighteen persons. A few bags of rice were taken on board in furtherance of the object of the voyage, to be sold or not as should seem best. The cargo was about 20,000 volumes of books of various sizes, comprehending some copies of the Scriptures, Medhurst's Harmony of the Gospels, Theology, Commentary on the Ten Commandments, the Life of Christ, and a variety of other publications. Both of the gentlemen kept copious journals of the voyage: the following has been prepared for the Repository by Mr. Stevens; that of Mr. Medhurst, which he has kindly presented us for perusal, is much more minute than this; and we hope he will publish it entire when he is in England, whither he purposes to go for a visit early next year.]

ON the 26th of August, we embarked from the Kumsing moon, but were near three days in getting out of the Lema passage. During this time we experienced almost constant calms, and most excessive heat. After taking our departure from the Lemas, we had an almost uninterrupted succession of moderate breezes from the south and southeast, with the finest weather. In a fortnight, we rounded the eastern point of Shantung promontory, in latitude 37° 25′ N., and longitude 122° 45′ E. But immediately on passing the cape, the fresh southerly breeze, which had brought us thither failed, and the strong tide which sets around the cape, nearly carried us back to sea during the night. The next morning, however, the wind freshened, and we passed Alceste island, or rather rock, perforated in several places, and anchored at 11 A. M., in the excellent harbor of Weihae wei, sheltered on the north and northeast by the island of Lewkung taou. This anchorage is in latitude 37° 30′ N., and longitude 122° 12′ E., and is very well represented in Crawford's chart.

We had now arrived at the proposed place for commencing our work, but a driving storm of rain and wind detained us on board for a time. Not a sail was seen, nor any movement but that of sending off from the island several loaded boats towards the town of Weihae. Suspecting that the inhabitants were fleeing in alarm, on account of the foreign vessel, we determined to land and remove all reasonable apprehensions. We took some books therefore, and landed at a village on the island. Most of the people on the beach fled towards the village on our approach, but a few of the older or bolder stood their ground. But when they heard Mr. Medhurst address them in their own language, their suspicions gave way, and they invited us to come into a house from the heavy falling rain. When told the object of our visit, they accepted one or two copies of the books with caution, and for the rest urged, either truly or in excuse, that no more of the poor people could read. They offered us a few vegetables as presents, but had nothing for sale, saying that we should find everything at Weihae. The house in which we sat was, like the others, built of granite and covered with thatchwork, without floor or chairs, or any seats, except the bed, beneath which was the fireplace. In a few minutes the house was filled with people, who were nowise uncivil, but conversed familiarly for some time. They remembered the arrival of two foreign ships within the last two years, and inquired whether we were the same that came twenty years ago, in the embassy of lord Amherst.

In the afternoon of the following day, Sept. 12th, notwithstanding the storm, a boat came alongside with a naval captain and two lieutenants, accompanied with a train of followers. The elder wore an opaque white button, and the others gold buttons. After some ceremony, they were seated, and made inquiries of Mr. M. as to his name and surname, his country, the last port he was from, and future destination. When he answered, "that if the north wind blew he should go to the south, and if the south wind blew he should go north," they were much pleased. They then asked our object, when Mr. M. replied, "that a number of good people in our own country who feared God and believed in Jesus, feeling themselves exceedingly happy in their profession, wished to extend the blessings of their religion to other quarters of the earth; that they had caused books to be prepared, and sent out himself and others to give them to all who should be able and willing to read them; a further object was to communicate oral instruction to all respecting Christianity, and to give medicines to the sick." They then inquired for the books, with which they plentifully supplied themselves, and made no objection whatever to our designs. The superior officer of Weihae, they stated, would have come off to pay his respects in person, but for the inclement weather. We replied that we should certainly do ourselves the honor of seeing him on *shore* soon. Except their long satin boots, and official buttons, these officers had nothing to distinguish them from the commonest soldiers.

On the 13th of September, the weather became fine, and we made

preparation for an early excursion on shore. Having heard that the people of Shantung were surly and disaffected towards strangers, it was therefore with no small degree of solicitude that we looked forward to the reception which our enterprise might meet with this day. At 9 o'clock in the morning, we put a number of books in the boat, with the medicine chest, and proceeded westward to a distant village on the shore, which we supposed must be Weihae. On our way, we observed several junks from Keängsoo at anchor, and determined to call and offer them books. These are different from the merchant vessels of the southern provinces, being more clumsy and having four or more masts. They are however provided with commodious cabins, large enough to contain all hands, and well defended from rain and cold. The captain of the first junk was a man of respectable appearance, and received books and listened to Mr. M.'s remarks with much apparent deference and respect, as did also the people of several other junks. At a small dismantled fort on the right, we observed one or two men waving a flag, which caused us no great alarm. A few hundred yards from shore we were met by a boat with one of the officers who called upon us. He held up his hands, saluted us politely, and cried out that the great officer had come off to one of the junks to see us. Suspecting his design was to get us on board, and thus prevent our visiting the shore, as we had promised to do, Mr. M. replied that we would see him on our return, and then with a few strokes of our oars we made good a landing in front of a village, where a crowd of people were already assembled on the beach. We immediately went among them and began to distribute books; but the officer who followed us endeavored by all means to prevent our advancing, by intreaties, and by even taking Mr. M. by the arms. This was extremely embarrassing to us, and threatened to defeat our movements entirely; but we pressed on till we came to the village, when we learned from the noise behind us that the chief officer had come ashore from the junk where he had been waiting. And he indeed it was, as the runners before him and the gentlemen around him, as well as his stately step, indicated. We therefore waited their approach, observing that the one of highest rank wore a blue button, and the others who followed, gold ones. The first was a tsantseäng or sub-colonel, and the rest were lieutenants. One of them acted the chief speaker, and putting on a stern countenance and angry manner asked from whence we were, and what was our business. Mr. M. replied "that he was an Englishman, come to do good by distributing books and medicines." "Well then," said he, "let us go off to yonder junk, and hold a conference on the subject." "After we have seen your town and enjoyed a walk," replied Mr. M., "we shall be happy to go aboard your junk." They then placed themselves before us, and said it was impossible for us to proceed, as this was the celestial empire, within which no foreigner must set foot. "Then," said Mr. M., "if it is truly the celestial empire, it must comprise all born beneath heaven, ourselves of course, and therefore we shall proceed a little distance at

least, and then return." Upon this they took our hands, and said it was utterly forbidden by the laws, and we could not proceed. "Such laws," he replied, "were evidently meant for lawless people and enemies, who would injure them, but we were evidently harmless, and came only to do good." This softened them, and obliged them to answer, that they did not think ill of us, but such were the orders enjoined on them. "At least," said Mr. M., "this is no place, on a beach and among a crowd, for gentlemen to converse about important affairs; you cannot do less than invite us into some house, and give us a cup of tea, when we can arrange matters." "Well then," said the colonel who had hitherto been silent, "we may go to the temple hard by." "No, no, by no means," said the other; but he spoke too late, for we already had started for the temple, the crowd pointing out the way.

When we came there, finding none to hinder us, we determined not to stop at present, but went forward over hill and dale till we reached a high summit, which commanded an extensive view both of the country and of the gulf of Cheible. Hither in a few minutes some of the inferior attendants came, puffing and blowing, and overtook us. One of them looked down ruefully on his once white hose now covered with mud during this unwonted chace. They were soon seated with us, and on the most familiar terms possible; inquiring whether the prospects and productions were similar to those of our own country; and receiving the few books which we had kept. The most abundant productions were a sort of bean, and two kinds of millet, one, that which is common in the south of China, and the other the kaou leäng, or Barbadoes millet, a grain in size, appearance, and taste, not unlike broomcorn. Having no wish to advance further, we returned accompanied by our attendants to the temple, where the officers awaited us. This was a neat building, situated on the top of a hill, and dedicated to the Queen of Heaven. We had determined previously that we would not submit to stand before the officers and be catechised, and that if they insisted on it we would withdraw. On entering a side apartment, we found them standing to receive us and offering to Mr. M. the highest place. Tea was then brought in, and Mr. M. began by stating our object in coming to their district, during which he had opportunity to go over the principal doctrines of the gospel, and to point out the way of salvation. They replied that they were well assured of our friendly intentions, but that their orders left them no discretion as to permitting any intercourse with the people. They said that they had read our books, and found that, though they differed in some respects from their own classics, yet they contained many good things, and they saw no objection to their distribution; still we must not have intercourse with the people. If we wanted supplies of provisions or water they would furnish them gratis; but we replied, "that none were wanted. We know that ships are not allowed to resort to other ports than Canton for purposes of trade, but we have no such object. We therefore break no law in coming hither. If you say

that *all* intercourse is forbidden by law, the true meaning of such restrictions doubtless was to keep off spies, robbers, and enemies, neither of which we were, and of course, they did not properly apply such laws to us. But if the government is really so absurd as to design to prevent good men from speaking to their fellow-men, and doing them any offices of kindness and good-will in their power, we felt it to be our duty, notwithstanding any such prohibitions, to obey God rather than man." After some complimentary expressions in answer, the conference broke up. All this time, great crowds surrounded the house, and the whips of the police-men were plentifully applied to the heads and shoulders of the people, whenever they appeared too eager to get a peep at us, or hear the conversation.

On arriving at the beach, attended by some inferior officers, we determined to give out some books to the crowd, and accordingly told a sailor to bring a basket full out of the boat; the officer ordered it back again, but it was again brought up. As soon as Mr. Medhurst opened it, the crowd could no longer be restrained by fear of whips or officers, but rushed forward and seized them without distribution, while the police were in vain attempting to check the tumult. The rush was so sudden and unexpected, that it was impossible to avoid or withstand it. We then left them, and on our return touched at the vessels in port which had not yet been visited, and left books, and gave medicines to the sick.

In the afternoon, with a fresh supply of books, we landed on the island of Lewkung taou, where were two or three small villages. Here we gave away books without any restraint, or violence. After listening for a short time to Mr. M., they exclaimed with amazement, "these men speak our own language, where have they learned it?" They then gave the more heed, but all was not sufficient to prevent their giving more attention to the examination of our clothes and persons than to our words. However, they could not be satisfied that Mr. M. was not a Chinese, and often examined his head to ascertain whether he wore a *cue* like them. We here observed a number of very fine and intelligent countenances among the boys and young men, and they had lost the shyness which they exhibited on a former day. From this island we crossed the bay again and landed on the main. Here we found a small but handsome village, overshadowed with aged trees, and watered by a noisy rivulet that passed through it. It may be observed, once for all, that wherever in Shantung we saw a cluster of trees, there also we found a village, so that we had but to take the telescope and count the clumps of trees from our vessel to ascertain the number of hamlets or villages in sight. But it must not be supposed that the hills of this most hilly country were naked and rocky; on the contrary, many of them were cultivated, and nearly all were covered with a green-sward. The more temperate and fertile vallies between them were chiefly marked with cultivation, and selected as the abodes of the people. At the entrance of this village we were met by a number of inhabitants to whom we gave books and a word of exhortation, after which we en-

tered the village, passing from house to house, giving books and conversing familiarly with all. The females were shy and withdrew. One of the people testified his gratitude by giving us some fine white grapes. Just without the place, we observed a white stone erected precisely after the manner of plain tombstones in western countries, and on examination found it was a memorial of the virtue of a departed wife. Such stones we subsequently observed very often in Shantung, which makes it probable either that the wives of Shantung are more faithful, or the husbands more grateful, than in the southern provinces of the empire.

Encouraged by the disposition of the people which had been manifested towards us, next morning we determined to go ashore on the south side of the harbor, where we could discern numerous villages, and to coast it around to the western side, if good success should attend us. Leaving the brig at 9 o'clock, therefore, we sailed across the bay four miles, and landed on a small eminence, surmounted as usual with a watchtower. With one sailor to assist us in carrying the books, we left the boat to follow us round, and ourselves proceeded direct towards the nearest village, pleasantly situated at the bottom of a valley. At a public threshing-floor by the entrance of the village, we were met by a few persons, and in a few minutes a large number assembled with the schoolmaster at their head. Here we announced our object, opened our stores, and gladly gave books to those who gladly received them. They had nothing to give in return but a pipe of tobacco, which they offered both here and everywhere, and could not understand why we refused, but they were much pleased at the zest with which our sailor accepted the offer. Again and again Mr. M. repeated the nature of our mission, and urged them to turn from their evil ways, and serve the living and true God, who sent his Son from heaven to save sinful men. After satisfying their wants we proceeded a mile or two to the next village. In all Shantung we never observed a house standing alone, but everywhere the people lived in clusters, varying from 25 to 500 houses.

This unrestrained walk over the hills was delightful in the extreme. The air was salubrious, and the cultivation showed how diligent the inhabitants are in extracting the utmost benefit from the scanty soil, to supply their necessities. Every person we passed in the fields suspended his labor, and was ready with a cheerful word to welcome us, and direct us to another village. The people here ran on before us and sounded the alarm, ordering their females to retire into the houses or run into the fields; they seemed very suspicious at first, but a few words from Mr. M. banished their fears, and they gladly received books. In return they gave us pears. From thence we came to a third village from which the people had gone out to their work in the fields. We passed from street to street seeing none but old women and one man, who was too much alarmed to think of taking books. But soon a friendly man advanced, who after a short debate accepted a book and influenced others to do the same. They then invited us back into the village and into a house, where was a

loom and a piece of cotton half-woven, but no furniture other than the bed or rather bedstead, on which we sat. Here the people exhausted our stock of books, when we sent down to the boat for another supply. Everything bore the aspect of extreme poverty: the lank dogs, the lean donkeys, and lastly the hogs, so miserably meagre, that even our sailor was forced into facetiousness, and pronounced them the undoubted *hog-goblin* species.

We next took a long tour around the bay and inland to a large village, but as there are no public roads, only small footpaths from place to place, we found ourselves in the midway involved in a bog, through which, like the natives, we were obliged to wade in mud and water knee-deep. When we arrived at the village, the people appeared uninterested with the books, and very suspicious, so that scarce half a dozen books were left in that large place. The females here came around us, and were quite curious to examine the dresses of the foreigners, and all stood and gazed at us with a sort of stupid astonishment. After taking some refreshment at the boat, we again struck across the fields towards a distant cluster of trees, through which we saw the whitewashed houses. As we approached, the noise of many voices met our ears, as though all the village was in an uproar. Accosting an old man at the entrance, he took a book, when others pressed forward eager to receive the same. This was the only place where the people were too eager to wait for the regular distribution, and disposed to help themselves. But at Mr. M.'s remonstrance they became less clamorous. That they understood the books was evident, because many of those who had obtained but one volume of the Harmony, came back to get the other volume, and were much gratified when they could procure the set. Here, after giving them books, Mr. M. stood up to proclaim the gospel of Jesus to which they listened for some time attentively.

With a fresh supply of books we then advanced to a large village two miles from the shore, attended by a number of persons who were already interested in our work. Accordingly, as we drew near, one and another of the inhabitants began to cry out, "give me a book!" and "give me one!" They were so eager as nearly to plunder us, but at length, they yielded to reason, and took them deliberately. But that their urgency did not in any way arise from a just value for the book, is evident from the preference which was expressed by some of them when offered a book with a red cover to have one with a brown color, when yet they had read neither. From this place we passed on over hill and dale through a delightful country, the vallies of which were fertilized with pure streams of water, and inhabited by the people of numerous villages. In this way we continued till we had come round to the village where we had been the previous day, and when the shades of evening fell upon us, we prepared to return to the brig, much wearied but well pleased. Delightful land! What needs it more, except to be "Immanuel's land, the dwelling-place of righteousness?"

During our absence this day, two junks and two boats filled with

officers, soldiers, and their attendants, to the number of a hundred came over from Weihae to visit the brig. The officer in command of the Huron having with him only eight men, was disposed at first to forbid their coming on board, but their friendly manner so won upon him that he invited them up, and entertained them for some hours. By a card which Mr. M. had left on board, they learned that we were gone ashore, and seemed determined to wait till our return. Meanwhile, they were curious to see everything in the vessel, her windlass, compass, charts, sextants, and to look into the hold; but they were unwilling he should fire a cannon to call us on board, by signs showing their fear that the gun would burst. They took some books and departed in good humor before our return. Thus have we been enabled to distribute about 1000 volumes of 100 pages each, within two days, in Shantung, where we had been prepared to expect the least hearty reception. Every village within reach of this anchorage has been visited, and some portions of the word of God left with its inhabitants. I have been thus minute in describing this day's work on shore, because with little variation it may serve as a specimen of all the days which we spent in visiting from village to village. Sometimes we found them more ravenous for books, and sometimes also afraid to take any at all, but this is nearly a fair sample of the way in which we were ever treated by the people, when free from the influence of the officers of government.

On Tuesday, the 15th of September, we weighed anchor, and after two days came into the spacious bay of Keshan so, about 47 miles west of Weihae. This bay is formed on the northwest by the high and bold cape of Zeuoo taou, and by the Kungkung taou group of islands on the northeast, extending also several miles southward into the main land. It derives its name from the village of the same name, which stands on the west side, and which is a place of considerable business, being an open port, where many junks touch on their way to the north. The chart of the harbor by Ross is well executed, except that the eastern sand-bank as laid down by him does not extend sufficiently far from the island. Though running in at the distance of nearly a mile from the shore, we came directly on this bank, and were preserved from actually striking only by observing some birds upon it, soon enough to haul off, when within the ship's length of it. We found by subsequent soundings, that this bank was very bold, having seven fathoms at a few yards distance, and a safe channel between it and the island from which it appears to put off. After hauling off we came to anchor in six fathoms, and found but little tide in this harbor.

Next morning the glass presented us an inviting prospect. The weather was fine and clear, the thermometer standing at 70°, and the whole coast of the extensive bay appeared dotted with those little clusters of trees which indicated the presence of numerous villages, with their white walled houses; while the skirts of the town of Keshan so discovered themselves at the bottom of a further bay on the west, from behind a hill with a white tower. We immediately made

preparations to land and to take another tour through the villages, as had been done at Weihae. But the first place to which we came showed us that we were not to expect the same delightful work as before. Though the people gladly received our books, they strongly opposed our entering the village; and one man who showed his little brief authority, said it was against law for foreigners to enter their country, and that he neither wanted us nor our books. Seeing that no arguments could change his opposition, and that he was alarming the other villagers so that they were beginning reluctantly to come and return their volumes, we thought best to withdraw to another place. At the entrance of the next village, several persons met us, and among them one of the elders of the village who seemed apprehensive that we had come to take possession of the country. As usual he inquired our country, our object, the number of our ships, &c., all which were answered truly but not satisfactorily. "Eighteen men!" said he, "a pretty story indeed! you come a long way with eighteen people to do good! O! no doubt, no doubt, go along, you are good-hearted men, no doubt." This man had such influence over the others that only a few ventured to receive any books.

Finding such a state of things, we determined to go direct to Keshan so, and face any officers who might be there. Accordingly we came around the white tower where a few men were on the lookout, to the front of the town. This like all other towns had no proper landing-place, but a mud beach at low water extends off to some distance, and so retarded our landing that a large number of people had time to assemble. Little introduction is needed in such circumstances, but the simple announcement of our object, and the simultaneous display of a bag of books, brought down the whole multitude to seek for them. So rude were they in this instance that they overturned and plundered the sailor that carried the books, and when Mr. M. ascended a boat to distribute from, and there remonstrated with the people below, they all assented to his reproof and were quiet till he again opened a store when they pounced upon them at once. The officers of the town stood on the ground below in amazement, but powerless to check the bustle. When the distribution was ended we descended and saluted the officers, who returned it with politeness, and walked with us to a custom-house hard by. Here we found that some of the magistrates, in great wrath at the tumult which had been made, had seized one or two of the crowd and were about to punish them with the bamboo. Holding a poor fellow by his long cue, it was impossible for him to escape. Just at this moment we came up, and Mr. M. at once seeing what was doing, went up to the officer and in a friendly way asked him to let the culprit go, since it was no wonder he was a little beside himself on such an extraordinary occasion. He made little reply but to say that he should mind his own business, and Mr. M. might mind his. "Sir," said Mr. M., very properly, "it is my business to interfere, because I am the occasion of his offending. If he suffers for this affair I shall consider it an intended insult to me." They would yield no farther

than to say that he should be released when we were gone; but when Mr. M. assumed a bolder tone, and said he would not stir from that spot till he saw him released, they yielded in an instant and set him free, and became immediately more civil.

When we requested to purchase fresh provisions they made objections, and when we went into the market, they sent a police-runner before us to forbid all selling, and no one dared to sell. When we returned and remonstrated against this, the officers yielded and sent orders that all might sell. Every man then offered us provisions and fruits, but we now learned that Spanish dollars were not current, and were therefore obliged to engage the captain of a Fuhkeën junk to procure the articles for us; and he received our silver coin. On our return, we stopped at some of the many junks in the harbor, and there could give away our books without being plundered. They surely must have the bump of acquisitiveness very prominently developed, since they never could get enough books, even though they already possessed the very same volume. One man applied for medicine when he saw the medicine chest, but on inquiry owned that he was not now sick; yet as he might soon be so, he desired to have some remedies ready. However, as he could not foretell the medicine he should need, he was obliged reluctantly to see the chest return.

Next day we landed on the west side of the bay, and passed through all the villages in that quarter in order, and were everywhere treated with suspicion, yet not with distinct unfriendliness. At the entrance of one of them, on the public threshing-floor, we met two village elders with immense straw-hats, and goggles, corpulent persons with immoveably dignified aspect. "We have seen your books," said they, "and neither desire nor approve of them. In the instructions of our sage we have sufficient, and they are far superior to any foreign doctrines you can bring." "Your sage," replied Mr. M., "taught nothing of the Supreme Being who alone is to be worshiped, nor of the life to come; but Jesus having descended from above and died and rose again, was certainly better able to inform us of eternal things." "Nevertheless," they replied, "we do not want your books—there is the road, go." "If you do not want them others may, and we shall go when we please." Another began: "shall I obtain the forgiveness of sins by reading this book?" "You will," said Mr. M., "if you follow the book and trust in Jesus the only Savior." "What will this Savior bestow on them that believe?" "He will take them to heaven." "Have you believed?" "I hope I have." "Has he taken you to heaven?" "I trust he will when I die." "Die! O! you have to wait till death for all this; who cares what happens after death?" Before we left the village, however, the old Confucian disciples came again, and received books. In passing to another, we found a poor man taking his dinner of boiled millet and salt-fish roe, who cordially invited us to partake with him. We did so with a zest not always enjoyed at richer tables. At one village we found our books exposed for sale in a bookstore, on our return. At another, a man showed that he had already some knowledge of them; for of

his own accord he mentioned the name of our Savior, and that he had twelve apostles and seventy disciples. When on our return to the brig this evening, we observed the first war-boat which has appeared since we saw Shantung; this was a small junk not to be compared with vessels of the imperial navy in Canton. As she came round cape Zeuoo taou from the westward, she luffed up bravely, and gave us or her friends a salute of three guns, and came to anchor near the town.

The next day we moved the brig farther southward into the depth of the bay, carrying with us seven and nine fathoms of water. It was our design to go to the city Ninghae chow, the general course to which we understood, but as usual could obtain no specific directions from any natives. We learned from our books that "in the neighborhood of Keshan so is Haechow, one of the principal ports of Shantung." But the shoals of the bay into which we entered, and other delays obliged us to spend the day among the numerous and large villages which lined it. Here they received our books neither too eagerly nor too indifferently; but as it often elsewhere occurred, when our books were gone, they were solicitous that we should be gone also. As we approached the guard-house at the mouth of the bay, on our return, we observed about fifty soldiers drawn up in line on the wall, some armed with pikes, some with matchlocks and sticks. We passed close beneath them in our boat, and though not a word was said on either side, yet it was observable that our sailors rowed past them with a stroke sensibly quicker than usual. We found that during our absence, two boats from the town had come to the brig, with officers of white, crystal, and gold buttons, and with a train of fifty persons. Learning from the card that we were absent, they waited several hours for our return, and the officer in command of the brig fired a six pounder to bring us back, but we were beyond sight and sound. These officers were equally curious with those at Weihae wei, and though their numbers at first alarmed the chief mate so much that he got out boarding pikes and refused to let them come aboard, yet their polite manners had subsequently such an effect on him that he admitted them into the brig, showed them everything, and was really quite won by their insinuating address. At their departure they left the following card: "The civil and military officers of the celestial empire have come to pay their respects, and now the general of the district waits at Keshan so, where he requests the supercargo to meet him to-morrow, that he may suitably arrange matters."

To-day, Sept. 21st, we moved the brig nearer to the town, and prepared to comply with the invitation of yesterday. Meanwhile, we were visited again by a numerous train of officers and attendants, who stayed two hours making inquiries respecting ourselves, our country, and our object. This gave Mr. M. an opportunity to explain the doctrines of Christianity and to make them acquainted with the contents of our books. They were much surprised that we worshiped only the Supreme Being. He further tried to satisfy their curiosity

and wonder that we could come such a distance without seeing land, by explaining the use of a sextant and chronometer, and the principles of navigation; but they seemed quite ignorant of any ideas of latitude and longitude. They then requested us to furnish them with a list of the provisions we required, and of any cargo we had for sale, to all which business they would attend. Immediately after their departure we took our boat and reached the shore a long time before them. It was easy to see by the crowds and the bustle on shore as we approached, that it was no common day among them. But we evidently found them unprepared to receive us; first, some inferior officers met us, with a request that we would go back to the boat till the return of some important officers who had gone to the brig, when we could be introduced to the great general. When we objected to the incivility of asking invited guests to sit and wait in the rain, they easily gave way, and preceded us to the custom-house, but not as before; for our former friends, the magistrates, now played but a secondary part, and chairs of state were placed for us while waiting for the return of the officers from the brig.

Meanwhile an immense crowd gathered about the house to obtain a sight of us, or hear a word from our lips. And ever and anon as the crowd grew pressing, the officers applied to them indiscriminately and profusely the rattan or the broomstick over the head and shoulders. It was very observable, however, that they did not bestow these paternal tokens on the Fuhkeën men from the junks, but only requested them civilly to draw back. Growing impatient at the long delay, Mr. M. took the opportunity to open conversation with the Fuhkeën people in their own dialect, which while it highly gratified them seemed to displease the officers, to whom it was unintelligible. They also received books while the people of the town durst not take them. Many inferior officers gathered around us, and conversed on every variety of subjects in the most friendly manner. One of the attendants of the general, as I afterwards observed, came and secretly asked a remedy for opium smoking, for which Mr. M. wrote the prescription, "give him a good whipping." In various conversation, walking about the town, and in taking some refreshments, several hours passed away, till the arrival of all the necessary persons for our audience. But here arose the question of ceremonies to be previously settled. Their custom was, they said, to knock head on coming into the presence of such exalted personages. Mr. M. replied that we reserved all prostrations for the Supreme Being; and very properly cut short the discussion by saying, "we will pay that respect which is national to us, and customary in the presence of persons of rank; if this is not satisfactory, then we decline an introduction at all. Moreover, we shall expect to sit." "This shall be arranged," said they, "according to your desire." We then advanced towards the temple of audience, preceded by heralds and lictors to clear the way, attended and followed by several horsemen, till we came to the outer gate. Here were two fine looking officers who acted as door-keepers, and admitted us into the court.

No one entered with us, but the paved way to the temple was lined with twenty-five unarmed soldiers on each side, drawn up in the form of a semicircle. These were beyond all comparison the finest soldiers I have ever seen in China, of a size fit for grenadiers, and, for a wonder, clad in clean uniform. Behind the altar, and in front of the gods sat two officers, preserving, as we approached, the most immoveable rigidity of limb and muscle and eye, looking neither to the right nor left. When we came to the threshold in front of them, we took off our hats and saluted them with a respectful bow. They returned it in succession by slowly raising their united hands to a level with their chin, and slightly inclining the head. One of the attendants, of whom there were six or eight on each side, then motioned us to take seats arranged lower on the left hand. The inferior officer held the right seat; he was the chefoo of Tăngchow foo, and wore a blue crystal button. His attendants were well dressed. The officer who was seated on the left hand was named Chow, and a tsungchin or military general; he wore a red button of the highest rank and was adorned with a peacock's feather, and a string of court beads. His attendants never spoke to him but with bended knee. The chefoo was the chief speaker, and a lawyer-like examiner. His inquiries were directed entirely to Mr. M., and as usual regarded his country and object in coming hither. But he procceded much further and extended his questions to many other topics, making minute and judicious inquiries. His enunciation was rapid and guttural, and had not only the peculiarities of the Shantung dialect, but partook also of the court dialect. Hence it was sometimes exceedingly difficult to catch his meaning, while one of his attendants who also spoke the court dialect was perfectly and easily understood. I give the following notes of this interview in the words of Mr. Medhurst. "He asked who this Jesus was, and what was the meaning of the word Christ which he found in our books; which gave me an opportunity to explain the gospel of our Savior. Here the general interposed with his gruff voice: 'How do you come to China to exhort people to be good? Did we suppose there were no good people in China?' 'No doubt,' I replied, 'they are good to some extent, but they are not all so; and they are all ignorant of the salvation of Jesus.' 'We have Confucins,' said the chefoo, 'and his doctrines, which have sufficed for so many ages; why need we any further sage?' 'Confucius,' I replied, 'tanght indeed moral and social duties, but he revealed nothing respecting divine and eternal things, and did nothing for the salvation of the human race; wherefore it was by no means superfluous to have another Teacher and a Savior, such as was proposed to them.' 'In your opinion it may be good, but in ours it is evil, and these doctrines tend only to corrupt the people, and their dissemination therefore cannot be permitted. We neither want nor will we have your books, and you ought not to go from place to place distributing them, contrary to law.' 'What law if you please?' I replied. 'I have read the laws of the present dynasty, but do not recollect any against distributing good

books.' 'That against the dissemination of corrupt doctrines.' Here they spoke so rapidly and so close upon each other as to leave me no chance to thrust in a word, unless by violent interruption. When I thought of doing so at last, 'listen,' said the attendants, 'to the words of the great men,' so that when I perceived they would have all the conversation to themselves, I was not sorry to let the topic be changed.

"The chefoo then asked whether the vessel was mine, what was the price of chartering her, whether the money was my own, or furnished by government. I informed him that the money was raised by a society of private Christians at home; that the same society was sending the gospel not only to China but to many other parts of the world, according to the command of the Savior. They then asked where the books were made, and where I had learned the language. I answered that many of them were made under my own inspection at Batavia, where I had picked up the language among the Chinese emigrants. He then inquired the numbers of these emigrants, and from what provinces they came, and whether they all became Roman Catholics in foreign lands. I replied, that they generally retained their religion, but that I knew little of the Roman Catholics, as we had no connection whatever. Here the old general interrupted the conversation, and gave me his ultimatum: 'he would advise me to return to my own country as soon as possible, and tell those that sent me, it was all labor in vain and money thrown away to attempt to introduce books into China, for none except a few vagrants on the coast either could or would receive them; that the orders from court were to treat foreigners with kindness and liberality whenever they came, but by no means to allow them to stay and propagate their opinions. Accordingly they had provided for us a liberal present with which they hoped we would be content to depart, but by no means to touch at any other part of the coast, lest we might not be so well treated, and disagreeable consequences should ensue; that as they had treated us politely, in return we ought to treat them with politeness by touching at no place in Shantung, all of which was under his jurisdiction.' I thanked him for their liberality, but, perceiving they meant to assume the air of benefactors, told them I could not think of receiving anything without making some return. This they said could never be allowed.

"Among other inquiries they asked of what country Mr. Stevens was, and when I told them from New England, the chefoo again struck off with a whole new series of interrogatories. 'What,' said he, 'is there a New as well as an Old England?' 'Yes, as also a new and an old world.' I then related the discovery of America by Columbus, and the colonizing a part of it by the subjects of England. 'Under what government is this new country,' and who is the king?' This gave me an opportunity to astonish them by declaring that the country had no king, but two great elective assemblies, and a president, all chosen by the people, whose wishes were consulted in everything that regarded government; that after four years the

president is reëlected, or another is chosen in his place, and he returns to private life again. They asked what became of the old president, and whether on going out of office he did not use his power to excite rebellion, and create a party in his favor. At all this news they could scarcely cease wondering. They inquired how I, an old Englander, could so readily agree with Mr. Stevens, a New Englander; which gave occasion to describe the points of similarity between the two nations, as well as our own coincidence of views and feelings. Besides these and other topics, the chefoo described the reception or rather rejection of lord Amherst's embassy, in order to show the small value attached to foreign intercourse by the emperor. He also alluded to and inquired after Messrs. Lindsay, Gutzlaff, and Gordon, and seemed well acquainted with all those expeditions, so far as the Chinese account could make him informed. It was now dark, while yet the conference was scarce closed. The same style of ceremony was observed on retiring as on entering, and we departed on friendly but not cordial terms."

Sometimes during the conversation, the old general seemed to grow quite impatient, and the chefoo assumed the true magisterial air of a Chinese officer, laying down the law; accustomed to command, and to receive unhesitating obedience to their commands, they could hardly be expected to deal in all points fairly in respect to argument with foreigners. Besides, to save appearances, it was necessary to be distant and haughty in the presence of their followers. Many officers of inferior grades stood without, listening with intense curiosity. I could, however, perceive the old general at times when he supposed himself unnoticed by us, examining very curiously the various parts of our dress. The chefoo also condescended to send for my everpoint pencil to examine, when I determined to ask him to accept it, since he evidently was pleased with it; but the sly fox carefully pocketed it and forgot to return it. It was observable that the chefoo in his pronunciation lengthened all the short sounds *(juh shing)*, even more than do the common people of Shantung. As for example *kwŏ*, in the question *shinmo kwŏ* was pronounced *kwo*, with a full but soft sound. Another peculiarity in which he differed from the people, was in the pronunciation of many words beginning with the sound *k*, as *Keäle*, uttered *Cheäle*, and more remarkably in another instance. He asked the meaning of *Ketuh*, the term used in Chinese for Christ; and no wonder that Mr. M. with all his readiness of perception, was slow to catch the meaning under the affected enunciation, *Chetoo*.

After returning to the brig, the promised supplies arrived, consisting of ten swine, ten sheep, ten bags of flour, besides millet, beans, and a large number of ducks and fowls. We did not receive them all, but returned, by the same boat, rice to about the same value. Next morning the rice was sent back to us once and again, with the assurance that if we would not receive it, they would certainly cast it into the sea; but we neither received it, nor was it cast into the sea.

We now deliberated whether to proceed farther west, or to return around the promontory of Shantung. Several considerations induced us to adopt the latter course, among which was the danger of exposure to a northeast gale at the equinox on the northern shore of the province, and the certainty also that our further operations in this neighborhood must be much impeded, if not prevented, by the interference of government, now so well aroused. We therefore relinquished our first intention of going to Tăngchow foo, and weighing anchor at noon on the next day ran back fifty miles, and took shelter for the night in the harbor of Weihae. Here the officers again called on us, and rendered every assistance in procuring water from a well on the island of Lewkung taou. On the morning of the 23d got under way with a fine wind from the north, and ran round the cape and coasted the eastern side of the province at a short distance from shore. Several capacious bays were observed, whose distant shores were sprinkled with numerous villages, but as there was no shelter from the expected northeast winds we did not stop, but continued standing south till we opened the high land of cape Gower and cape Macartney, when turning more westerly, we passed close outside of Staunton's island and anchored for the night in seven fathoms with mud bottom, the island bearing E. by S. at the distance of ten miles. The two rocks which are represented as lying off the southeast point of the promontory lie some miles to the north, and are prominent; the foul ground also which is marked as found on the southeast point we could not discover either by the lead, which gave regular soundings, or by any other marks.

Having no chart or soundings of this unexplored part of the coast, the next morning we ran towards the northwest into an extensive bay, under easy sail, having regular soundings from seven fathoms mud to three fathoms hard bottom, while the shore was yet several miles from us. Tacking to the east we deepened to four fathoms, which continued till within three miles of the shore, when we came to anchor in three fathoms mud bottom, Staunton's island bearing SE. ¾ S., distant fourteen miles; and cape Macartney a high serrated ridge, east. On the next morning we landed at the town, which was found to be Tsinghae wei, a walled place of some consideration, but apparently having little shipping. Some officers and their followers met us before landing, to whom we explained our object and offered books. They said it was a good object, and only hoped we should not create disturbance. Many people now came together, some of whom received books gladly and others refused, but the demand for them increased. The wall of the town is of considerable extent, but is now quite dilapidated, and in many parts presents only a heap of soil, and the area of the town is not half occupied with buildings. All things mark decay rather than growth, and we may safely suppose that the place was more important a hundred years since, when the Jesuits made their maps than it is found to be at present. The same observation holds true of all parts of Shantung which I have seen. Everywhere

there are lookout towers on the hills, fallen to ruins; forts dismantled or nearly so; and long lines of mud fortifications inclosing many acres of land, some of which are now turned to cultivated fields without a building within the walls, and others still inclose a small hamlet, the miserable remnant of a fortress, where perhaps the enemies of their country were once withstood.

Leaving this town we commenced our usual excursions into the country, but were annoyed by an attendant officer on horseback, who did not fail to warn the people against holding intercourse with us. By taking to the boat and sailing around into a deep bay farther inland, we escaped pursuit and enjoyed the whole day as usual among the villages. Though they were cautious and reserved, yet they were ever friendly. Our walk extended about eight miles, through five villages, but they did not receive many books. The suddenness of our coming among them absolutely struck them dumb with amazement. Having never seen foreigners before, and not having heard the arrival of our vessel, some of them being quite ignorant of the name of England, they knew not what to make of it, at being presented with good books by such strange looking men. No one here expressed any wonder to find that Mr. M. spoke the same language with themselves, for they had yet to learn that all foreigners did not speak the same. As in all other places, the people appeared to be very industriously engaged, some in ploughing, others in reaping, some carrying out manure and others bringing home produce; numbers were collected on the threshing-floors, winnowing, sifting and packing wheat, rice, millet, pease, and in drying maize or Indian corn, all with the greatest diligence. Sometimes they scarcely turned aside from their work to gaze at the strangers. Here too were their teams for ploughing yoked together in all possible ludicrous combinations. Sometimes a cow and an ass, or a cow an ox and an ass, or a cow and two asses, or four asses, yoked abreast. The women had all small feet, and throughout Shantung wore a pale and sallow aspect, much unlike the healthy and robust look of the men. They were not always shy, but were generally ill clad and ugly, laboring in the fields apparently little less than the men. But we saw on several occasions young ladies clothed in gay silks and satins, riding on asses, sitting astride on the top of a bag that almost covered up the donkey on which they rode; the ass was always led by the hand of a man.

The two following days were spent at anchor and in beating twenty miles to the westward along the coast towards Haeyang heën. The 29th we spent on shore among the villages as usual. There was nothing to remark except an increasing fear manifest among the people of having intercourse with us and receiving books from us. One or two police-men in disguise were observed following us, and alarming the people by words and signs, so that they often refused books. In one or two villages they received none at all. The next day we sailed westward about fifteen miles and came to anchor in a fine landlocked harbor, in four fathoms. This we supposed

must lead us to the town, and the appearance of a fort on a hill confirmed this opinion. In the afternoon, therefore, leaving the vessel, and rounding the point on which is the fort, we stood into a shoal bay which runs up far into the land. Here was no town as we had hoped, but several large villages where we left books to a small extent, and experienced some opposition. In one of the best looking villages, a crowd as usual gathered, when a well dressed young man came up and began to interfere with a loud voice. Mr. M. asked him if he would receive a book. "No," cried he, "I cannot read." "Well if you cannot read, I cannot help you, but others can read; if you are so ignorant or foolish, it is not right that others should suffer for your doltishness." The people enjoyed his confusion, and received books the more readily. Mr. M. was now invited into a schoolhouse, where the young man our opponent was only a pupil. They wished to know how many ships we had on the coast, as they had heard of a very large one on the north side with two hundred men on board. We told them that large vessel was our little brig, and those two hundred men were our eighteen, crew and passengers. We proceeded through several villages, but found no town, and learned that Haeyang heën was still thirty miles distant.

On returning to the boat, we found her high and dry, the water having left nearly all the bay. While waiting for the return of the tide, we visited the fort. It is of brick, fifty feet square, but quite dismantled, without soldier, or gun, or door, or any article of furniture whatever, and its naked walls are fast crumbling to ruins. Descending to the sea we examined the rocks at the base of the hill. Never have I seen so manifest marks of a violent convulsion of nature as are here exhibited. The original strata are broken up and turned at all angles, contorted into all shapes, and the fissures filled with a dark species of rock, apparently basalt, which some mighty effort seems to have protruded from beneath in a liquid state, and opened a tortuous passage through the superincumbent mass of primitive stone. After leaving the hill and descending to the boat, we observed an officer riding fiercely towards us, and were informed by an old Chinese who was with us that it was the commander of the fort and his garrison coming forward to meet us. He rode a small but not ill looking horse, led by a servant, and followed by one soldier, and another straggler, which composed the whole garrison. He alighted and entered into earnest conversation, expatiating on the insecurity of the harbor on account of the strong southerly wind, that raised the waves which sometimes dashed terribly on the naked shore, and the sandy bottom which would not hold the anchor. The latter half of the information we already knew to be totally false, having well ascertained that the ground was soft mud, and the anchorage very eligible; and while it afforded shelter, allowed also a passage to sea either westward or southward, and perhaps eastward.

This was the last of our excursions on the inhospitable shores of Shantung: inhospitable, as previous accounts had led us to expect,

and in which we were but partially disappointed. The inhabitants of the villages were indeed suspicious and reserved, but cannot be accused of hostility or treachery towards us. Many times have we been surrounded by large crowds of them, ourselves but two in number, totally unarmed and far beyond the sight of our vessel. Thus in security have we passed from village to village, giving a friendly salute to those whom we met, or saw at their labors, from whom in return we usually received a friendly salutation. They are indeed far different in their manners towards foreigners from the ready cordiality of their more southern and more roguish countrymen. This province is the native place of their revered sage Confucius, and the people of all classes speak the pure court dialect, the poorest beggar there excelling in elegance of pronunciation the scholar of the south. The number of readers appeared to be much less than I had anticipated; not one female have we seen who could read, and a small proportion of the poor countrymen in the villages could read a page intelligibly. But in cities and wealthier places, the proportion of readers may be greater.

The poor people who know nothing from youth to old age but the same monotonous round of toils for a subsistence, never see, never hear, anything of the world around them. Improvements in the useful arts and sciences, and an increase of the conveniences of life are never known among them. In the place where their fathers lived and died, do they live, and toil, and die, to be succeeded by another generation in the same manner. The towns, and even the villages, which are noted on the old maps, we found as delineated, unchanged except by decay, and unimproved in any respect. Few of the comforts of life can be found among them; their houses consisted in general of substantial granite, and thatch roofs, but neither table, nor chair, nor floor, nor any article of furniture could be seen in the houses of the poorer classes. Every man, however, had his pipe, and tea of some kind was found in most of the families. But the miserable, squalid, and sallow aspect of all the females excited in our minds an indelible feeling of compassion for their helpless lot. No prospect of melioration for them, or indeed for any of the numerous natives, appears but in the liberalizing and happy influence of Christianity. This delightful province might then become the abode of millions of happy inhabitants. But now and for ages they have been excluded from that best boon which the Almighty ever gave to man, and without their own consent. They have an indisputable right to call for the knowledge of the Christian religion, which was given to men by God, and no government may hinder them from possessing their unalienable and most precious right. They do call for this knowledge, not indeed as appreciating its full and eternal importance; and I trust it will ever be the happiness of those who enjoyed the privilege of aiding in this expedition to know that near four thousand volumes, containing much of the holy Scriptures were left in Shantung. What the result of that little beginning will be is as much unknown as it is placed beyond our power. To the truths

of the books themselves, and to the influence of the God of truth on their minds, we leave the work, not expecting that it will be wholly in vain.

The delays occasioned by unfavorable winds, and by our ignorance of the coast, determined us to leave this province and proceed to the south. Accordingly, having spent about three weeks in Shantung, on the morning of the 1st of October, we put to sea, intending to visit Shanghae. The southern coast of Shantung is no ways different from the northern, both presenting a constant succession of hill and dale. We found no place of importance on this side, though had we proceeded some ninety miles further westward, we should have seen Keaouchow, which is described as a chief commercial city in this province. The coast to the southward for several degrees is quite unknown to foreigners, and in order to avoid the uncertain limits of the sands off the great Yellow river and the Yangtsze keäng, we kept eastward at the distance of one hundred miles from land. Calms and head winds retarded our progress, so that it was the morning of the sixth of October, when Saddle island was seen directly ahead, with high islands on the left, and lower ones on the right. Thick weather and rain again shut out the islands from our view, and prevented our making such observations as might materially aid another in entering the channel. When we had seen Saddle island fifteen or twenty miles distant, we hauled up more to the westward, making the rocks, which on Horsburg's new chart are called Dangerous Rock, distant ten or twelve miles to the right of us. Rees' chart we found to be very useful, and it gives the position of Gutzlaff's island better than does Horsburg. This is a small round island bearing nearly west from Saddle island, at the estimated distance of twenty-five miles, and northeast from Northwest island, distant about ten miles. At six P. M. came to anchor in four fathoms, hard mud, Gutzlaff's island bearing S. 22° W., distant 13 miles; Saddle island SE. by E.; and another small island S. 21° E. Next morning had fresh breezes from NE., and rain, and steered northerly and westerly till nine A. M. When Gutzlaff's island bore S.SE., twelve miles distant, we passed through fishing-stakes, and found the tide setting southwest at the rate of four miles per hour. It is of more consequence to ascertain the set of the tide in thick weather, because if it be not known, while running to get the proper departure from Gutzlaff's island, the vessel may be carried over too far towards the main land on the southwest, or the bank on the northwest. Knowing the directions which the Chinese pilots gave Mr. Lindsay for entering the river, we attempted to bring Gutzlaff's island into the proper bearing; viz. "steer NW. by N. from Gutzlaff's island; you will never have less than four fathoms, and as you approach the channel between Tsungming and Keängsoo, the water will gradually deepen to five and six fathoms." Our course was N.NW. from that island, yet so strong was the influence of the tide, as to carry us over towards the main land, till we had but 3¼ fathoms, when we came to anchor, the extremes of the coast bearing from SW. by W. to NW.

Next morning, the 8th, weighed anchor and stood over towards the north till the water deepened, when we ran up the channel in a north-east storm, so thick as to admit of seeing the land but at intervals, and came into the mouth of the river Woosung, before we had been able to see the western fort. It may be remarked that the direction given in Rees'-chart for passing the bar of the river is evidently an oversight; instead of being "the west fort bearing S. 26° W. is a good bearing for entering the river," it should obviously be the complement of that angle, viz, S. 64° W. At noon, came to anchor just in a line between the two forts, the western one being about two hundred yards distant. They immediately gave us a salute, though such was the dilapidated state of that on the western bank, that I thought every discharge must shake the crazy walls quite down. This fort had been undermined by the heavy rains of the sixth moon, and nearly half of it had fallen to the ground. The waters of the river, and indeed of the whole channel were very turbid, quite as much so as those of the Mississippi, but of a yellower hue. They tinged the copper of our vessel so that all the dashing of the waves against it till our return to Lintin did not wholly remove the color. A tumbler of the water soon deposited a sediment of soft yellow mud, the twelfth of an inch in depth.

The contrast between the province we had just left, and the level and rich fields of Keängsoo was most striking. Trees and foliage here were abundant, and the soil seemed to be profuse of her gifts. But owing to the extremely unfavorable weather during our stay, and to other events beyond our control, we saw comparatively little of this celebrated emporium of native commerce. Enough, however, was seen to convince us of the great accuracy and value of Mr. Lindsay's observations in his Journal. He not only in a manner has opened the way to this great city, but has collected more information of various sorts respecting it than another can hope soon to do. Owing to the violence of the present storm, no vessels were seen passing out or in, and the river about a mile above us was filled with a numerous fleet waiting for fair weather to go to sea. The tides were strong and the rise and fall two fathoms. In the afternoon we determined to land notwithstanding the inclemency of the weather, in order to enjoy the advantage of some intercourse with the people, before the news of our arrival should awaken any opposition. A number of people awaited our landing at the town of Woosung, among whom were the magistrates of the place, who invited us into a house. But our chief object being intercourse with the people, we delayed to accept the invitation till Mr. M. had established a good understanding with the crowd, by means of some Fuhkeën men, who are ever ready to welcome strangers, as well as by giving some books. We afterwards met the officers in a temple, where the usual questions were proposed and answered, and no opposition or dislike expressed. Finding the streets of this naturally dirty town, rendered altogether impassable by reason of the present rain, we prepared to return. The crowd had now become great at the boat,

and so eager to obtain books that there was much pulling and thrusting about each other, which violation of propriety excited the wrath of the officers, so that they seized two noisy fellows by the cue and were about to lay the bamboo on them. Mr. M. observed it, and bidding the officer look him in the face, he then requested the release of the prisoners. The officer replied that such rudeness was quite unpardonable towards us, who had come so far to do them good, but that out of respect to Mr. M.'s face, they should be released. They were so, and the poor fellows ran away gladly, and the people were none the less pleased with us.

Next morning, though the storm continued unabated, we set out in the longboat with five men without an officer, to ascend the river to Shanghae. Scarce a boat was moving upon the river, and none from the many junks appeared to observe us, so that we had a clear river and none to oppose our passage. The Woosung is a noble stream, maintaining a very uniform breadth of half a mile or more, and a depth from eight to three fathoms. Both shores are a dead level, under high cultivation and very populous. The city was estimated to be between fifteen and twenty miles from the mouth of the river; a strong wind and tide brought us to it in three hours. A forest of innumerable masts both told us of our near approach to the city, and of its commercial importance. The native shipping of Canton in the height of the season never amounts to half of that which was now lying at Shanghae. Discovering the temple of the Queen of Heaven, where Messrs. Lindsay and Gutzlaff had been entertained, we stopped in front of it, welcomed by smiling crowds on shore and in the junks and boats. As usual, Mr. M. immediately on stepping ashore began to give books, but before a moment had passed, the noise of officers approaching was heard, and their attendants clearing the way right and left with heavy bamboo cudgels, with which they belabored the people unmercifully. The officers greeted us civilly and invited us into the temple. Passing through immense crowds assembled as well to witness the theatrical performances then acting as to see the strangers, we entered a retired apartment and took seats with several officers, having with us a sailor and a bag of books. After a short conversation, tea and cakes were served up, and they requested to see the books, to which they helped themselves profusely, but requested us to delay giving them to the people till the rain was past. Perceiving their intention, while Mr. M. was detaining the officers in the hall in conversation, I proceeded to the boat, attended by several police-men and inferior officers. Breaking open a box of books, I stood in the boat and attempted to hand them out singly to the multitude that lined the shore. By moving from place to place, this measure partially succeeded, till the whole box was finished. The petty officers then with upraised hands implored me not to distribute the other box; but seeing, as I did, such crowds assembled that not one in fifty could have got a book, and that no other opportunity could be had, I was obliged to be inexorable, and commenced the last box. But such a press was

there upon the boat, that at length, I found it impossible to do better than to scatter them indiscriminately over their heads, letting them fall into their upraised hands, till a thousand volumes were given among the thousands of Shanghae. In the bustle unavoidably occasioned by the simultaneous moving of such a mass of human beings, the officers' clubs were sometimes seen playing above their heads, and again officers and cudgels were borne down together.

Mr. M. meanwhile remained in the temple. The officers spoke of Messrs. Gutzlaff and Lindsay, and inquired where they now were. Hearing a great noise outside, he understood it was caused by the arrival of the chehcën, and several officers came to conduct Mr. M. into his presence. "I found him," said Mr. M., "seated in an adjoining apartment with a string of officers standing by his side, and after salutation took a seat in front of him. 'Rise up, rise up,' cried all the attendant officers, and the disconcerted chehcën beckoned me to stand near him. I then asked whether it was not allowed me to sit during this conference, and being informed that I could not, immediately rose and left the room. Several officers followed, and tried various arguments for half an hour to persuade me to return and be examined by the chehcën. But knowing that other private foreigners had in this very city met with officers of higher rank than the chehcën, without submitting to stand in their presence, I refused to comply, and they ceased importuning when they found I could neither be driven nor persuaded." After waiting an hour that officer retired without granting an audience. The remaining officers then grew more familiar, and agreed to procure the provisions of which we gave them a list. After these proceedings we attempted to enter the city, but so resolute was the opposition of the military officers and lictors, that it seemed impossible to advance without resort to actual force. Yet when the attempt was relinquished, we soon had occasion to regret having made it, or that it had not been persevered in; for the officers were none the more civil after this yielding on our part. A hasty dinner was now served up when we prepared to return to the brig, contrary to our first intention, finding no disposition in our hosts to be cordial and friendly.

But at the wharf an occurrence took place, which clearly evinced the true feelings of the officers towards us and our object. On the steps, before our eyes, was placed a basket half-filled with loose straw, and covered with fragments of a few torn books. Seeing that some disrespect was designed, Mr. M. ordered our boat to be cleared of the various articles of provisions with which as presents they were cramming her full; while this was doing, one of the police-men took a torch and applied it to the straw. Perceiving that, whatever was the design of this strange and unprecedented movement, they meant to offer public disrespect to our books, I thought we could do no less than treat the emperor's presents in the same way, and accordingly took up some and threw them into the blazing basket, both putting out the fire, and disconcerting the officers; when they re-

peated the attempt again it was defeated in the same way, till the poor police-man drew back in alarm. But the characteristic readiness of the Chinese to make a good retreat was never better exemplified than in this case, when Mr. M. remonstrated with the chief officer. "Sir," said he, "these are books that were torn in the tumult, and to prevent their being trodden upon, for we consider it a sin to tread on written paper, I ordered them to be burned." But unfortunately Mr. M. recollected having just heard the same officer give orders to tear some books for this very purpose, though at the time Mr. M. did not fully comprehend the order, till the event explained it. In this manner we left the city, and after five hours rowing and sailing, and vainly asking for lodgings on board of two junks, we arrived at the Huron near ten o'clock at night.

The two succeeding days while the storm continued were spent in visiting the junks in the river which now amounted to hundreds, ready to sail with the first fair weather to various ports of China. Books were eagerly taken. We called again at Woosung, where all the necessary purchases were made, and by permission of the officers too, though at the time there was pasted up an order, forbidding all dealings with the barbarians. We also visited both forts, entering the barracks of the soldiers, and left some books in their hands, which were gratefully received. In all these excursions, the attendant soldiers or police occasioned much annoyance. The long guns remain still lying on the platforms by the forts, as when Lindsay visited them, but none of these were fired in giving salutes. Though the number of tents for soldiers increased on shore, yet no war-boats appeared till Saturday afternoon, the 10th, when a junk came over from Tsungming, bearing an admiral's flag, and followed by twenty-five sail of vessels of war, of all sizes. The military on shore were drawn out to the number of three or four hundred to salute his excellency's flag. Each junk as she passed the brig to the windward luffed and fired a salute or two. Mr. M. and myself were on shore at the time examining a line of soldiers, amounting to one hundred, which were drawn up near Woosung. Their officers were civil, and the soldiers were armed with long spears, or swords, or short ones, and a shield, or with matchlocks, or with nothing. When I advised those of the latter class to return home and get their arms, they took it all in good part, and laughed at their own appearance.

The next morning an officer with a crystal button came on board, deputed, as he said, by the general to pay his respects to us, fearful lest we should *leave the harbor* before he should be able to wait upon us. We mercifully endeavored to relieve his anxiety on that score. Tsaou, which was the name of the officer, seemed to comprehend fully the nature of our object, declared that he had seen our books and thought them very good. But he had no heart to hear the doctrines of Christ, and turning away to other topics, gently hinted that Mr. Lindsay had presented him with a spy-glass and a piece of broadcloth. But all such hints were lost on us. He was par-

ticularly anxious to ascertain when and whither we should go; and told us, that an overland dispatch from Shantung informed them that our vessel had been there, and that we had fifty men on board.

On Monday the 12th, in order to escape the notice of our guard, as well as secure time, we started before light in the longboat for the island of Tsungming, twelve miles distant. But a strong west wind and ebb tide conspiring to make it impossible to cross the channel above the bank, we turned back to the brig, but the tide swept us past, and carried us down to the main land two miles eastward of the Woosung river, where we pleasantly spent half a day among the numerous hamlets. Every person was friendly, and all desired to receive a book from us. The fields appeared rich, having large crops of rice and cotton ripening on them. The females were much less timid and more handsome than those of Shantung. One or more coffins were generally found near each house, either awaiting the time for the living to die, or containing the remains of their deceased kindred. After the flesh is quite wasted away, the bones are deposited in urns, which are arranged in rows. Whether it be owing to inability to spare ground for burial, or to some other cause, we saw no tombs. The language spoken here was an impure court dialect, but sufficiently intelligible to Mr. M. Indeed I had often occasion to admire his facility in conversation, so great as well as diversified, that while the people of Shantung who spoke the pure national language, claimed him as one of themselves, the inhabitants of Fuhkeën insisted that he was their countrymen:—an acquaintance with the dialects of China, be it remembered, which was obtained before ever entering the celestial empire.

In almost all places inquiries were made for opium, and our broadcloth garments attracted their attention; but only in this port was any offer made to us to trade: here the people of the junks were especially desirous of it. When the weather became settled, and these traders began to put out to sea, many of them in dropping down close by us, inquired "which letter we intended to eat," that is, what point of the compass we should steer; and all alike urged us to remove to a place outside of the port, where they would meet us, and take all our cargo of whatever description. But immediately on arriving at the brig, we set sail for Kintang, on the 12th of October.

In running down this distance of about one degree, Rees' chart and the track of the Lord Amherst was the only guide; but with West island still preserving its proper bearings as we supposed, the tide in some unaccountable manner carried us thirty miles to the eastward, when we shoaled from eight to three and a half fathoms, and immediately came to anchor near Fisher's island. Mr. M. went in the boat to obtain directions from the fishermen, who all concurred in directing us to go westward. Accordingly we did so, and on the evening of the 15th anchored outside the harbor at the northwest end of Kintang, in nine fathoms, with Chinhae fort bearing SW. by W., distant eight miles. The next morning we were visited and

saluted by the captains of several war-boats which anchored near us, but offered no obstruction to our proceedings, or intercourse with the people. One of the most delightful days during the voyage was passed on the island of Kintang; this was owing to entire freedom from restraint, the universal friendliness and politeness of the people, their readiness to receive our message, and to the beauty of this romantic island itself. Some of its highest peaks commanded a view of Ningpo (Takeä) river and the town of Chinhae, as well as of numerous islands in the Chusan group. Our anchorage was in lat. 30° N., and long. 122° E.

Foreseeing much annoyance in going to Ningpo, we did not attempt it, but made sail on the next morning for the island of Pooto, one of the eastern Chusan group. Passing southward of Kintang, between Elephant island and Ketow point, we were all day beating to the east under reefed topsails, through the broad passage south of the Great Chusan. At night, anchored close in by the north shore, near the village and islands of Sinkeä mun, called in the chart Sinquemung. All the day a fleet of vessels of war pursued us, which were joined by others from Kintang and the Great Chusan, till the number amounted to eleven. At evening they anchored near us. Here we stopped one day and visited the town, and several other villages on the Great Chusan, where the people were but too ready to possess themselves of our books. Next morning, Oct. 19th, with the wind N.NW., we passed safely through a difficult passage of only 3¼ fathoms at half-tide, between the southeast point of Chusan and a rock lying distant a quarter of a mile, and came to anchor at 9 A. M., in 14 fathoms, half a mile distant from the southwest shore of Pooto. The imperial fleet still followed us, but offered no opposition whatever to our proceedings. We spent the day in traveling over the rocky hills and shaded vales of Pooto. Multitudes of temples, priests, grottoes, and inscriptions were found as they appeared to Mr. Gutzlaff three years ago. Both in splendor and extent, the two imperial temples excel any which I have seen in China; but the priests themselves wore the same sallow and lifeless aspect as in all other establishments. They, as well as many others, received our books with readiness, but without rudeness. Several of the poorer priests were laboring in the fields with their servants. The vallies are not highly cultivated, and the hills are quite untouched, except to erect among the rocks on high some temple, where a devotee of Budha may waste his years in idleness.

On returning to the brig, we found the commodore of the Chinese fleet, and one of his captains, who had long been waiting our return to pay their respects. The superior officer was a yewkeih, and wore a blue button; he was a smooth-faced good natured man, who spoke little and did nothing. His inferior wore a crystal button, was very lively, friendly, and talkative. In reply to our inquiry why they followed us, they said it was their design to show us the way through these difficult passages, only they had the misfortune to be always astern of us. They accepted an invitation to dine with us,

and as their hearts grew more at ease, did not hesitate to lament the impolitic restrictions of their government which prevented an extension of commerce that would be beneficial to both countries. When they said these things, and expressed themselves satisfied now that our object was good and in no respect evil, it was impossible not to feel unusual pleasure in the company of such Chinese officers, whose good sense or whose complacency led them to utter views so congenial to our own.

Next morning, Oct. 20th, we weighed anchor and stood eastward, till carried beyond the numerous islands and rocks, which lie beyond Pooto, but which no chart that I have seen indicates. Dalrymple's chart we found essentially correct, so far as regards the relative position and magnitude of the chief islands. Steering for the town of Sheihpoo on the main land, we ran outside of all the islands that we might have room to beat to the south; but during the night a strong north wind sprung up, and carried us so much to leeward, as to oblige us to relinquish the design of touching there. Accordingly we bore away for Fuhkeën, and on the 23d ran in for shelter under the largest of the Naujeih (Lamyet) islands, in Hinghwa foo, with *Orsu* bearing south, ten miles distant. Strong north winds bound us here four days, unable to move or reach the shore, until the last day. This island is five or six miles from east to west, very populous, but so sandy that nothing grows but sweet potatoes and ground-nuts. Fishing is the great means of subsistence. Swarms of the people met us at landing, and every one welcomed us, too eager to receive our books. We walked over much of the island during the day, and left in all its villages some portions of the Scriptures or other books, with none to hinder or forbid us.

In the afternoon of the 27th, we again made sail, and keeping well out from the shore in passing Tsenenchow (Chinchew) and Heämun (Amoy), on the 29th anchored in the fine harbor of Tungshan (Tangsoä). The brig lay in such a position that she could not be seen from the city of Tungshan, and till we landed on the beach before the suburbs, no one appears to have suspected our approach. But five minutes sufficed to bring together as many hundreds of smiling people; another minute taught them our object in coming thither, and half an hour sufficed to distribute some hundred volumes. Indeed I must do them the justice to say, that had they known these to be the last of our stock as they really were, they could scarcely have scrambled for them more eagerly and violently. One more excursion to the eastern shore, on the next day, took away the last of our books. The city of Tungshan is of no inconsiderable size, if we include its suburbs, which are vastly larger than the city itself. An extensive wall and towers enclose a large area on the top of a rocky hill, but it is not apparently half-filled with dwellings. Several merchant junks were at anchor on the north side of the city, and in less than twenty-four hours some war-junks came in, as I suppose from Nanngaou (Namoa). The officers invited us into the fort, if fort it might be called, where they conversed in friendly terms, expressing

no apprehensions except of noise and tumult. They readily gave permission to purchase anything in the market. Accordingly we made some purchases of provisions at moderate prices, but were annoyed by the great crowd which almost precluded the possibility of moving through them. Foreign vessels, they remarked, had been often observed to pass, but none before had visited their city.

Next day at 1 P. M., we sailed out through the western entrance to the harbor, and keeping outside of Namngaou, arrived at Lintin on the 31st of October, after an absence of two months and five days. During this time, no accident had befallen ourselves or our vessel, and with lively gratitude we would give thanks to God who preserved us in all our ways.

ART. IV. *Notices of modern China: courts of justice; judges, clerks, interpreters, plaintiffs, defendants, &c.; prisons; the number and condition of their inmates.* By R. I.

THE gate of justice in China, as in most Asiatic empires from the earliest times, is supposed to be open to all who claim a hearing; and a drum is said to be placed,* as well at the supreme court in Peking, as at the inferior tribunals, to render the demand more audible. The presiding magistrate sits at any hour, and hears causes either in public or private:† he is preceded to the court by the executioners bearing instruments of torture and punishment; and in court he is attended by a clerk and interpreter. He sits at a table with writing materials before him, and a piece of flat wood with which he strikes the table when he wishes to enforce silence: the plaintiff, defendant, and witnesses, kneel in front of him, with the instruments of torture placed near to them. No counsel is allowed to plead,‡ but the written allegations required must be prepared by licensed notaries, who may also read them in court. These notaries buy their situations and repay themselves by the fees upon the documents. The judge of Canton in 1828 dismissed one of them from the court for exaction, and fixed the price of a written plea at one mace and two candareens (about 9*d* sterling), which was said to have reduced the value of the appointment ten fold. Criminal accusations must also apparently be prepared in writing, and the evidence is required, by section 406 of the code, to be strictly relevant to the charges. Many other regulations for the court of justice are scattered chiefly amongst the clauses to different sections of the code. One of the most remarkable laws under this head is contained in section

* Indochinese Gleaner, Oct. 1821, page 230. Penal Code, section 332

† Canton Register, July 12th, 1828, and July 2d, 1829. Chinese Repository, vol. 2, page 211.

‡ Canton Register, July 12th, 1828.

416, which ordains, "that after a prisoner has been tried and convicted of any offense punishable with temporary or perpetual banishment or with death, he shall, in the last place, be brought before the magistrate, together with his nearest relations and family, and informed of the offense whereof he stands convicted, and of the sentence intended to be pronounced upon him in consequence; their acknowledgment of its justice, or protest against its injustice, as the case may be, shall then be taken down in writing: and in every case of their refusing to admit the justice of the sentence, *their protest shall be made the ground of another and more particular investigation.*" A punishment of forty blows in one case and sixty in another is awarded to the magistrate who refuses to receive such protest.

This clause is explained perhaps by section 411, which enacts that, "in all cases of a capital nature, the trial and investigation of an alledged offense shall be reviewed, if at Peking, by the courts of judicature, and if in the provinces, by the respective viceroys and fooyuen thereof, in order that it may be ascertained with more than ordinary care and deliberation, that no error or injustice has been committed; when the sentence is thus confirmed, a final report of the circumstances and of the judgment pronounced, shall be transmitted for the information of his imperial majesty." The prisoner, or his friends for him, are allowed to appear in every step of the inquiry, prior to the case being laid before the emperor; and punishment is provided for all the magistrates through whose hands it passes, if they neglect the appeal. To these two clauses in the code, which are devised to protect the subject, may perhaps be attributed much of the imprisonment and torture which we are about to record. The magistrate who has already succeeded in extorting confession of crimes by torture, must be strongly tempted to try a similar application in order to procure admission to the propriety of that torture, and so screen himself from the hazard of future inquiry, and the vexation and delay of a series of appeals to higher courts. We shall presently see, indeed, that one of the censors has come to the same conclusion.

The due execution of the laws is provided for in other sections of the code also, such as: (394) Periods allowed for the pursuit of thieves and robbers; (396) Penalty for imprisonment of, and procedure against, unaccused and unimplicated persons; (397) For delay in executing sentence; (398) Ill treatment of prisoners; (409) Pronouncing and executing an unjust sentence; (413) Infliction of punishments in an illegal manner; (421) Executions of criminals (with exceptions) without waiting for the emperor's ratification; or (422) Execution of a sentence by a false construction of the laws.

We have given this sketch of the rules of the courts and the spirit of the laws which dictate them, in juxtaposition with our examples of their infraction, in order to make the variance between the theory and practice more marked. Allowance must be made at the same time for the imperfect manner in which the cases are reported, the con-

fusion of civil and criminal process, and our ignorance of the minute customs and habitual feelings of the people.

The confusion* of the civil and penal laws serves as an indication of the state of civilization of the Chinese; so do the cruel inflictions of imprisonment and torture prior to trial, scarcely differing from punishment after conviction. It requires a considerable degree of refinement to discriminate accurately between those breaches against society, arising out of its complicated transactions, for which mulct and exposure are sufficient checks, without in general involving loss of cast to the offender; and crimes which require corporeal punishment or banishment, and which are unavoidably attended with lasting infamy. Imprisonment and torture before trial in order to procure conviction are real punishments, the first of which partakes of each of the above classes, and the latter if used at all, ought to belong exclusively to the latter: both are employed, there is reason to think, in all kinds of legal process in China. "Imprisonment is not, however," as sir G. Staunton observes,† "awarded by the Chinese laws as the ordinary punishment of any specific offense, and is considered in this book (II) of the code, only as far as it is applicable and necessary to the safe custody of accused persons between the period of their arrest and that of their conviction or acquittal; or that of condemned persons between the period of their conviction and that of their execution: yet, in some instances, chiefly those of European missionaries, capitally convicted during occasional persecutions, a sentence of death has been, through the imperial clemency, commuted for that of imprisonment during a limited period."

We proceed to show what this imprisonment is. Appendix 10 to sir George Staunton's translation of the code contains an address of Peling, the fooyuen of Canton, to the emperor in 1805, charging certain magistrates with delay in the execution of justice, in consequence of which the ordinary prisons were inadequate to contain the multitude of unexamined prisoners; and also with connivance with their subalterns, who had charge of the prisons, whose rapacity had given rise to great abuses in the jails. He found upon examination, that several subsidiary buildings had been engaged, with the acquiescence of the magistrates, in consequence of the regular prisons being filled: three of those minor jails in the district of Nanhae,‡ contained upwards of a hundred prisoners each. "Among the prisoners," said the fooyuen, "many had been brought up from the country, under charges of theft, murder, and the like, accompanied by the *witnesses and accusers* respectively concerned; the cognizance of their offenses having been referred to the magistrates of the provincial capital: but whether the parties were more or less implicated, the charges serious or trifling, it was usual to expose them for many months, or even a year, to the hardship of a tedious and indiscriminate confinement, in these

* Mills' History of India, vol 1, chap 4
† Note to section 395 of the code
‡ Chinese Repository, vol 2, page 207.

unauthorized places of detention." Exclusive of these places, it was found that the police of one district, Nanhae, had not less than ten places of private detention, and of another, in Pwanyn district, twelve places, containing altogether about two hundred persons. These prisons were inclosed with a wooden railing, disposed like a cage, and subdivided into cells by means of beams and rafters; and they were "employed to enforce by oppression and arbitrary confinement, nothing less than a system of fraud and extortion. I hastened," adds the fooynen, "to remedy this grievance, but already many persons had perished under confinement; and the inhuman, nefarious, practice has been so long established, that it is difficult to ascertain the year in which it originated, or to conjecture how many lives have been sacrificed by its continuance." Two of the magistrates had besides appointed female curators of jails, who were "the confidential agents of traders, whom they enabled to carry on a disgraceful and illicit commerce of female slaves, and they often assisted in obtaining a certificate from the magistrates, when the original right to the slaves was not free from suspicion. To the custody of these women, all the female prisoners who had not yet received sentence, or been discharged, were committed; and the younger part of them were not unfrequently let out for prostitution, and the wages thereof received by the curators as a part of their regular profits."

Sir G. Staunton admits* that the fooyuen's exposition "clearly proves, that in the administration of the prisons in China, very enormous abuses have at times been committed. At the same time," he adds, "it is but just to observe, that it is not improbable there may be some exaggeration in the fooynen's report of those abuses, which he would naturally picture in strong colors, as an accuser, and also as one to whom the merit was due of this discovery."

An anonymous correspondent of the Indochinese Gleaner states,† that, "in the close of 1816, there were in the various prisons of the Chinese empire, 10,270 criminals convicted of capital offenses, and awaiting the imperial order to carry into effect the sentence of death. They consisted of persons who had been respited at various times, either from their crimes being less atrocious than those consigned immediately to the sword of the executioner, or of whose guilt there still hung some shadow of doubt. The sufferings of criminals," continues the writer, "detained in prison for many years are very great. The Chinese, in their best state, are not very cleanly in their dwelling-houses. In prisons, criminals are at night chained to inclined boards on which they sleep, and without the power of removing thence to an appropriate place to perform the offices of nature; hence their prisons become at once disgusting and unhealthy in the highest degree. Money can procure some alleviation, and the prisoners of long standing attack unhappy persons who are newly entered, in order to extort money from them."

* Note to section 395 of the code.

† Indochinese Gleaner, Feb. 1818, page 55.

In 1824, we find Yuen the governor of Canton addressing the emperor on the propriety of erecting additional prisons at Canton. "The convicted prisoners in Canton are," quotes the emperor in his reply,* "very numerous, and it has always been the custom for the several foo, chow, and heën districts to send their prisoners for trial, as well as all such robbers and banditti as have been apprehended in them, to the prisons of Nanhae and Pwanyu heën" (two of the districts within the bills of mortality in Canton, of which governor Peling complained). "The said viceroy and his colleagues have ascertained," continues the emperor, "that the existing establishment for prisoners is so confined as to cause pestilential disorders and death among the prisoners from overcrowding; it is, therefore, right that for the future the number of persons confined therein be considerably lessened. In Pwanyu heën there is, it appears, a spot on which a new prison may be conveniently built. * * * The necessary expenses of building, which have been calculated at 3500 *taels and upwards*, may be disbursed by the viceroy without sending in a particular detail."

We have no means of ascertaining what money was expended in these jails between 1805 and 1824, but probably very little, for the emperor appears to be economical in this respect. In 1819, the fooyuen of Keängsoo reported,† that the prison in one of his districts had not been repaired for upwards of thirty years, so that "the outer walls, together with several ranges of apartments, the cells for females, and the temple, had fallen into decay. Several officers were sent to inspect it, and to make an estimate of the repairs, who reported that it would require 977 leäng, 4 tseën, 1 fun, 4 le" (about 1357 dollars), which sum was accordingly paid out of the treasury. We may presume that the same economy prevails with regard to other public works,‡ since we are told that the inhabitants of Hookwang province subscribed in 1826 to rebuild the ruined walls of towns,—no small indication of lawless practices in a country not liable to foreign invasion.

In November of 1826, the Canton court circular announced,§ that an official person was deputed to go to the prisons and give to the prisoners a supply of warm cotton clothing. The translator adds, that not less than two hundred persons were reported to have died in the city jail in the preceding year, in consequence of neglect and harsh usage. "Prisoners who have money," on the contrary, according to the Canton Register,‖ "can be accommodated with private apartments, cards, servants, and every luxury. The prisoners' chains and fetters are removed from their bodies, and suspended against the wall, till the hour of going the rounds occurs. After that ceremony is over, the fetters are again placed where they hurt nobody. But

* Transactions of the Royal Asiatic Society, vol. I. page 405.
† Indochinese Gleaner, January, 1820, page 232.
‡ Malacca Observer, Dec. 19th, 1826.
§ Malacca Observer, March 13th, 1827
‖ Canton Register, March 8th, 1828

those who have not money to bribe the keepers, are in a woful condition. Not only is every alleviation of their sufferings removed, but actual infliction of punishment is added to extort money to buy 'burnt offerings' (of paper) to the god of the jail, as the phrase is. For this purpose the prisoners are tied up, or rather hung up and flogged. At night they are fettered down to a board, neck, wrists and ankles, amidst ordure and filth, whilst the rats gnaw their limbs. This place of torment is proverbially called in ordinary speech *te yŏ*, a term equivalent to the worst sense of the word hell!"

About this time a censor reported in Peking to the emperor,* that a *plaintiff and defendant* being confined together previous to trial, the accuser fell upon the defendant and murdered him in the prison. The emperor found on inquiry that the matter in dispute was a trivial one. He complained of the carelessness of the officer who confined the two together without a guard over them, and of neglect in not examining into the matter for several days. The officer was ordered to a court of inquiry, and to be subjected to torture, "to ascertain whether the case was really as represented, or whether *there might not be some circumstances concealed.*" In the same year the judge of Canton, we are told,† liberated about three hundred prisoners who were confined then for shoplifting, and similar small offenses, for which they were punished by being chained by the neck and ankles to a stone block, or an upright bar of iron.

In the emperor's edict respecting the autumnal executions of 1827, he remarked:‡ "that the usage was in cases of condemned prisoners who had been repriеved three successive years, to reëxamine their offense, and decide on a mitigated punishment, that benevolence beyond the laws might be manifested to the people." He added, "there are now in the prisons of the empire, 10,990 and odd, criminals lying under sentence of death, who have been reprieved:" and he orders inquiry to be made into their cases.

In 1829, his majesty alludes, in a public document,§ to the edict issued by his father in reply to governor Peling's address in 1805, respecting the jails at Canton. He apprehends that the same cruel practices brought to light on that occasion still exist, as well in the more populous districts such as Canton, as in the more distant and less frequented parts of the empire. He issued orders, therefore, to the governors of the provinces to inquire into the conduct of the magistrates in regard to the jails, and to interdict all places of private confinement.

In the same year,‖ governor Le of Canton reported that the prison in Pingyuen district had been burnt through carelessness, along with twenty-one of the prisoners confined in it. His majesty suspected "that illegal torture had been applied to the prisoners, or that something had been done by the governmental officers, the traces of which they wished to obliterate by consigning all to the flames." He

* Canton Register, March 22d, 1828.
† Canton Register, May 24th, 1828.
‡ Canton Register, May 31st, 1828.
§ Canton Register, June 2d, 1829.
‖ Canton Register, February 3d, 1830.

ordered the magistrate in charge, therefore, and all his subalterns to be put on their trial.

According to the Peking gazette,* there were still 10,500 prisoners capitally convicted, but respited, in the prisons of the empire in 1830, upon whose cases the emperor ordered further inquiry. There were, at the date of this report, in Canton, 180 prisoners for capital offenses paraded in presence of the fooyuen and other great officers to be confined until the autumnal assize. The value of a few pence and a rush fan was given to each, and they were remanded back to prison. In the following spring, 117 prisoners died in the prisons of Canton.†

On the 25th day of the third moon of the same year‡ (1831), "criminals capitally convicted from the various prisons in the several districts of Canton province, to the number of 291 persons, passed in review before the fooyuen. According to the usage in such cases, the gates of the great hall were thrown open. Then the judge, accompanied by other officers, went in and requested him a first, second, and third, time to come out, and review the prisoners condemned to die. He then came forth, sat down in the chair of state, and interrogated successively the wretched men whether their names corresponded to his list or not. This ceremony being completed, a common fan, thirty or sixty cash, and three loaves were bestowed, in the name of the emperor, on every criminal." The fooyuen of Shanse, by the way, was brought to trial this year on several counts, one of which was, that on occasion of a review of criminals similar to the above, he *allowed his family to look on* from behind a curtain. In 1832, the prevailing theme of the censors in the Peking gazette, is we are told, the abuses in criminal courts and prisons, where many innocent people are detained, maltreated, and tortured till they die. "Some of the original documents," says the translator, "are interesting curiosities, but are too long for translation and insertion, as we have on former occasions given many specimens."

ART. V. *Walks about Canton: European landing-place; women gambling; a lost child; horseflesh; nest of opium smokers; bambooing.* Extracts from a private journal.

LEFT Macao at evening twilight yesterday in the Union, and at noon to-day stept on shore in front of the factories. On landing here, trunks are usually opened, and luggage of every description examined, and sometimes fees are demanded by the hoppo's domesties, who act

* Canton Register, May 15th, 1830.
† Canton Register, April 19th, 1831.
‡ Canton Register, July 4th, 1831.

as tide-waiters: to-day, however, none of them made their appearance: I suppose, therefore, that it is left with them to examine or not, as they choose: what the law is in this respect I do not know. But respecting the landing-place, I have understood that the laws forbid native boats to anchor in front of the factories: were these observed, foreigners would have a good view of the river, and a convenient place to come on shore; but now the whole landing-place is crowded with boats, and the poor *fan kwei* must land in any way they can, which is sometimes done with no small inconvenience. *Tuesday, September* 1*st*, 1835.

Gambling is known to prevail extensively among the Chinese: but never, before to-day, have I seen women engaged in it. Walking through the streets in the western part of the suburbs, I came across two old dames quietly seated by the wayside, gambling for a pair of cloth shoes. A few words to them, attracted a crowd; and a few words more made them objects of derision, but did not deter them from their game. *Wednesday*, 2*d*.

A lost child. Children are often stolen in the streets of Canton, and carried off and sold. To-day I met two criers in pursuit of a lost child,—a little girl eleven years old. The men carried a heavy gong and a flag: the first to attract attention, and the latter to announce their object, which was done by broad characters written on the flag. Sometimes rewards are offered for the lost children; but nothing was offered in the present instance. *Tuesday*, 15*th*.

Horseflesh must be poor food, if what I saw this afternoon was a fair specimen of it. A man passed me in a crowd, carrying on his shoulder something like a slab of oak, and I was surprised to notice, by the hoof which formed a part of it, that it was the hind quarter of a horse. The people who can relish such food must be 'hardy' indeed. *Thursday*, 17*th*.

Nest of opium smokers. Happening to be at the side of the river to-day when a large theatrical boat had just arrived, its proprietor, or some one else in his stead, invited me on board—more for their amusement than mine. A short visit satisfied my curiosity. The boat was crowded with people, and they were civil and polite, in their way. Most of them had been making large drafts on the 'black commodity,' and four were then at their pipes. The company of players was engaged to perform on one of the public theatres to-morrow morning, and the manager was preparing a scheme of the contemplated performance. *Friday*, 25*th*.

Bamboozing seems to be a favorite amusement, as well as a heavy punishment, among the Chinese. I was passing one of the theatres this evening, just when a comic piece closed. One of the principal actors, who represented an officer in disguise, had been detected, tried, and sentenced to the bamboo. He was quickly disrobed and thrown prostrate with his face to the ground: four police-men held him fast, and a sturdy lictor applied the bamboo—to the bitter pain of the culprit and the great amusement of the multitude. *Tuesday, Oct.* 6*th*.

Art. VI. *Journal of Occurrences. An imperial edict respecting foreign ships on the coast; reform of morals; tombs of the empresses; remission of taxes; false coin; new tsëangkeun; fire in the city of Canton.*

Foreign vessel on the coast of China. Two or three expresses have arrived here from the capital during the month: one of them contained the following edict relative to the voyage of the Huron: it was received with a note from the hong merchants on the 10th instant.

"Ke, acting governor of Kwangtung and Kwangse, and lieut.-governor of Kwangtung, to the hong merchants, requiring their full acquaintance with the following document.—On the 14th instant (Nov. 4th), I received an express from the Board of War, transmitting the accompanying letter, addressed 'to Ke, the lieut.-governor of Kwangtung, and acting governor of the two provinces, to be by him enjoined on Páng the superintendent of maritime customs.'

"'On the 24th day of the 8th moon, in the 15th year of Taoukwang (Oct. 15th), we (the members of the Council) received the subjoined imperial mandate:—'On a former occasion, Chung Tsëäng having reported that an English vessel had sailed to the coast of Shantung province, my decree was then issued, commanding the governors and lieut.-governors of Chëihle, Keängnan, Shantung, Fuhkeën, and Chëkeäng, and the director of the department of Moukden, to give strict orders to their subordinate officers, both civil and military, to go and be on their watch, ward off and obstruct (foreign vessels), and not to suffer the least remissness. But it is now reported by Fung Tsanhenn, that an English vessel is, in an irregular manner, sailing about regardless (of the laws); and he therefore requests that commands be given to the great officers of Kwangtung to issue strict orders to the *eye* (or chief) of the said barbarians, that the restrictive rules may be eternally obeyed, so as to render the dignity of the empire in the highest degree impressive, and effectively prevent future evils. The English barbarians, in their commercial intercourse at Canton, have heretofore been regarded as violent and turbulent, crafty and deceitful. And the great officers, the governors and lieut.-governors, have observed towards them a degree of liberallty exceeding the common bounds of indulgence.' Hence, of late years, they have usurped possession of a quay, have with presumption sent in petitions and statements (to the chief local authorities), clandestinely brought foreign females to Canton, sat in sedans with four bearers, &c. And in the 12th year of Taoukwang (1832), they dared to sail in a foreign vessel to Fuhkeën, and all along Chëkeäng, Keängnan, Shantung, and Moukden. In the autumn of last year, again, they brought ships of war into the inner territory of Kwangtung to Whampoa, only 40 *le* distant from the provincial capital; and had the audacity to fire off musketry, and great guns, keeping up a thundering fire at the forts. These repeated instances of contempt towards the laws, are indeed highly inconsistent with what (the national) dignity requires. On this occasion, too, when the barbarian ship sailed upon the coast of Shantung, a wish was shown to distribute foreign hooks, designing to seduce men with lies,—a most strange and astonishing proceeding! This sailing of the barbarian ship upon the coasts of all the provinces, and cruizing to and fro, (could not be) unless under the direction and appointment of the said barbarian eye. Otherwise how would they act in such an irregular manner, without fear or dread of the laws? Let Ke immediately issue explicit orders to the said barbarian eye, and others, (showing them) that the laws and enactments of the celestial empire, in suffering them to have commercial interconrse at Canton, are directed by celestial favor beyond the usual bounds. Hereafter, they must pay obedience to the restrictive rules, the same as the other barbarians; and must not sail to all the provinces, foolishly thinking to find out new paths to gain. If they again indulge their own desires, and act thus irregularly, they must be immediately driven out of the port, and no longer allowed commercial intercourse. It will be found hard to transgress the statutes of the government. Let them not in-

volve themselves in guilt and criminality, nor give themselves occasion for future repentance. Make known this decree to Ke, and let him enjoin it on Păng. Respect this.' In obedience hereto, we the ministers of the Council forward this to you.'

"I the acting governor having received the above, now issue this order. When it reaches the said senior merchants, let them immediately and explicitly command the English barbarian merchants or the head of affairs to act in respectful obedience to the above, and to enjoin orders on all the barbarian merchants of the said nation, (telling them) that the laws and enactments of the celestial empire, in suffering them to have commercial intercourse at Canton, are dictated by celestial favor beyond the usual bounds of indulgence. Hereafter, they must pay obedience to the restrictive rules, the same as do the other barbarians; and must not sail to all the provinces, foolishly thinking to trace out new paths to gain. If they again indulge their own desires, and act thus irregularly, they must be immediately driven out of the port, and no longer allowed commercial intercourse. It will be found hard to transgress the statutes of the government. Let them be careful not to draw on themselves guilt and criminality; nor give themselves occasion for future repentance. Tremble hereat! Be very attentive hereto. These are the orders.

"Taoukwang, 15th year, 9th moon, 15th day." (November 5th.)

Reform of morals. One of the censors, appointed to watch over the morals of the country, has recently memorialized the emperor, requesting that the great rulers in the several provinces may be directed to reform the abuses which are now everywhere so common. Robberies, thefts, and such like, are the evils of which he complains. The censor names several provinces, and among them Shantung and Kwangtung, in which illegalities are most common: but he suggests no measures by which the desired reform may be effected; and under the present order of things, we fear there are, in the possession of the government, neither the means nor disposition to effect any change for the better. If the censor or some of the other guardians of the peace of the empire, would recommend to his majesty the free circulation of good books, then there would be some prospect of improvement: and it is possible that such means may be employed successfully, even without imperial sanction.

Tombs of the empresses. It appears by a late gazette that the remains of two of the emperor's consorts have been removed during the present season. The 3d day of the 9th moon, (the 24th ultimo,) was the day fixed for conveying them to Lungtseuenke, the place where they were to be finally deposited; and December 30th is appointed for the emperor to offer the appropriate sacrifices. The preparations for these were to be made in due order, and by the appropriate officers.

Remission of taxes. His majesty Taoukwang has issued a decree, directing all the chief officers of the empire to make speedy returns of all the sums which were due to the imperial treasury previous to the tenth year of his reign, 1830; this is done that all such debts may be remitted in order to show forth throughout the empire his boundless goodness and joy, occasioned by the completion of the sixtieth year in the age of "his holy mother, her imperial highness the empress."

False coin. Yuen Wăntseăng, one of the emperor's censors, has addressed a memorial to the throne respecting false coin which is made in various parts of the empire. None are allowed to engage in manufacturing coin, except those employed in the service of the government. Vast quantities of coin, however, are made by others, and the censor requests that these interlopers may be apprehended and punished. We understand that there are several private establishments for coining in Canton, known to all who choose to know them.

A new tsoungkeun has been appointed for Canton, in place of Sootangah, who a few months since died on his way hither from Peking. Sooleihfangah is said to be the new officer.

Monday, the 23d. A fire broke out last night about 7 o'clock, within the walls of the new city, near the most western gate in the wall which separates the old city from the new, and continued to spread till sunrise this morning. The reports concerning the manner in which it commenced, its extent, and the amount of loss, are contradictory and unsatisfactory. We must defer giving particulars till our next number.